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AN
E S S A Y
ON
P O L I T E N E S S ;

WHEREIN
The BENEFITS arising from and the Ne-
cessity of being POLITE are clearly proved
and demonstrated from REASON, RE-
LIGION, and PHILOSOPHY.
TO WHICH IS PREFIXED,
AN ALLEGORICAL DESCRIPTION
OF THE
ORIGIN OF POLITENESS.

By A YOUNG GENTLEMAN.
The Rev John Harris

L O N D O N :
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T O L I E R

The Bank

ANALYSIS

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To the PUBLIC.

AS this subject may be thought by many to have been sufficiently discussed in the letters of a late Peer, to need any further treatise thereupon, I have been induced in this manner to ask for the impartiality of your candour, in permitting this essay to pass without censure through the hands of, and be read by, all those, who think

proper to let it undergo their perusal ; because the intent of this piece, and of the above-mentioned letters are totally different, as will clearly be observed by comparing them together.

I shall take the liberty here to mention, that I had framed the following pages near six months before those letters appeared ; and should have surrendered them to your judgment long before this time, had not some unavoidable circumstances prevented the publication.

I have

I have the happiness to imagine your goodness is such, that if nothing else demanded your lenity in regard to this performance, my youth would in some measure prevent you from injuring the rise of those small talents, which might probably (if not abashed and disheartened in the onset) shine to much more advantage, and be of much more use to mankind in future.

The pleasure I feel when I consider by whom this piece will be judged, greatly alleviates the pain

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I undergo when I reflect what is
the object for judgment.

Resting myself therefore on
your generosity and goodness in
the candour of your judgment,
I take my leave with the most
profound respect.

Your ever attentive servant,

THE AUTHOR.

THE

THE
O R I G I N
O F
P O L I T E N E S S.

AN ALLEGORICAL TALE.

IN the silver age lived Sincerity
the son of Truth, endowed
with a soul capable of conceiving,
refining, enlarging, and exalting the
ideas which offered spontaneous to
his mind. He was content with a
decent mansion; neatness and ele-
gance vied with each other in the

A 4 disposition

disposition of his furniture, and the regularity and decorum in which they were preserved.—Tho' no Corinthian pillars, no triumphal arches, golden doors, or marble fountains, caught the eye, and feasted it with instantaneous delight; yet the well-proportioned rooms, the cooling grotts, the refreshing breezes, and the soft murmurs of a distant cascade, feasted all the powers of imagination, touched every string of noble sensation, detained the eye with continued admiration, and lulled all care to rest. Such was the habitation of Sincerity.—Mindful of his father's dictates, captivated with the deeds of his progenitors, amused with viewing things in their natural state as they appear to the diligent
and

ON POLITENESS.

and impartial inquirer, intent to be of use to mankind, — the sentiments and advice he gave to others resulted from the dictates of his heart, and that was truth itself. His fame was unbounded, it reached far and wide, insomuch that the venerable grey-headed sages frequented his grot, and recounted to him the feats of the Gods. The fathers listened with youthful attention to the instructions which he gave their children for keeping their young minds fixed on good things, and guiding their steps in the right way; and the young lisped his sentiments, and echoed his tales at every brook. — Though all the actions of Sincerity were good, yet still was there something

thing wanting. The age in which he lived had greatly degenerated from that of his father, which was the golden one.

The nobles in the time of Sincerity preferred magnificence of apparel, the splendour of villas, and a multitude of domestics, to magnanimity of soul, the parent of every virtue. Instead of a serene placid look, the attendant on a good mind, they put on the mirth of a bacchanalian, and the phrenzy of a Bellona. Instead of covering their tables in the plain and healthful manner in which they formerly were, with the fruits of Ceres, the libations of Bacchus, the gifts of
Flora

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Flora and Pomona, they now spread them with the poisons of a foreign name, the insipids of another clime, and the unpalatable fruits of an enemy's vineyard. To this way of life Sincerity was much averse. When he beheld their pageantry he shook his head, when he was invited to their mansions he freely refused, and rebuked them for their boisterous revelling with a look that spoke the serenity of his temper. Their minds too grovelling disrelished reproof, their actions being so contrary to his, obliged him by his freedom of speech to expose their folly, which caused them to shun and despise him. Thus the good man being grieved at their blindness,

blindness, and imagining that his advice and practice might be too rigid ever to reclaim them from their libertinism, resolved if possible, to fix on some expedient, whereby his severity might be tempered, and their voracity appeased. After spending some short time in deliberating what plan to fix on, he at length determined to seek some lovely fair, whose native softness might melt his heart, and whose velvet tongue might teach him to convey his instructions in such manner that they should be useful; he sought not long. When the piercing sun had nearly finished his diurnal round, and the cool breezes began to fan his scorching fire, Sincerity as was usual

usual went to take his evening walk; and the sweet retirement of a mazy wood enticed him to make it a partaker of his meditating tour: by the same enticement a damsel whose graceful mien bespoke her something heavenly, and whose golden locks in easy ringlets shaded the charms of her more lovely neck, was attracted to enjoy the sweet tranquility of this solitary spot; chance directed each their course to take in the same path. When they met, Sincerity was not a little struck with the beauty of her person, and the sweetness of her countenance, which was ruddy as Aurora, like Juno fair, bewitching as Venus, and as Pallas bespeaking. She was called

led Moderation. When she spoke, charms innumerable issued from her lips. Her voice was more tuneful than Cytherea's, and her figure more graceful than Melpomene's. Her, Sincerity (after a little time spent in courtship) married. She was the means of recovering his lost credit. She by her soothing language effected more than he could ever do by his sharp expressions; and by her tales and songs of wars and warlike men, of heroes and of gods, lulled the passions of those, whom Sincerity alone could never overcome; dissipated their hate, and attracted their admiration, insomuch, that when she had done speaking, they listened as though she spake. This couple

couple were blessed with a daughter whom they named Politeness. She is the same with complaisance or civility. Her they carefully educated, she inherited the virtues of her parents, joining her father's austerity with her mother's softness and compassion. She was universally admired. Her words, though softer than oil, were sharper than a two-edged sword. Her reproofs were disguised, and yet had their wished-for end, and her admiration was as distant from flattery, as the north is from the south. Her observations gently passed through the passions, slowly slid by the gale, but imperceptibly stuck in the heart, where they worked with unremitting ardour,

dour. She was too excellent to be copied. She has a sister of illegitimate birth, known by her fantastick habits, and who is always most inclined to shew her kindness when she means to deceive. It is said that the true Politeness, being displeased with the admiration bestowed on the false one, took flight from the town of her nativity, with an intent to live in some reclusive part of the world, but it is very well known that this intent has been frustrated, because she is a constant attendant on some of the most distinguished persons, and in the most noble companies, in this kingdom; and to its honour be it spoken, that
those

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those persons who are in the highest situations in life, are her greatest patrons.

B

CHAP.

C H A P. I.

On the nature of POLITENESS.

BY Politeness I do not mean a set of refined phrases, a certain number of postures and dispositions of body, nor the manœuvres of sly dissimulation, of affected bluntness, of implicit reverence, or impudent assiduity ; but that temper of mind and tenour of conduct which make persons easy in their behaviour, conciliating in their affections, and promoting every one's benefit ; that renders reproof palatable, obligation a pleasure, and kind offices never to be slighted or forgotten.

This

This politeness of behaviour is habitual in our natures, and universally required, as it is the means of refining the manners, and disclosing the most virtuous and noble sentiments, which proves it to be the truest mark of a gentleman.

It originates from the sympathetic and generous feelings of the mind, is actuated by benevolence, and exerts itself in beneficence. By philosophy it is increased, by continual reflections it is rendered the more pleasing, and therefore more practicable, and tends in the greatest degree to drive melancholy, moroseness, ill-nature, and stoical apathy, from the heart.

So deeply rooted is it in the souls of those who possess it, that it is impossible to move it by whimsey; neither can it be forgotten through carelessness, overturned by impetuosity, or counterfeited by audacity. For these reasons it can never be hidden but when the mind is intoxicated by passion, the body with liquor, or when the soul is disturbed by corroding care.

It abides with persons in all situations and circumstances; in the court it beholds the monarch without trembling, it's superiors without fervility, and looks upon it's inferiors without contempt. In the prosperity of persons in common life, it meets
it's

it's beloved partner with the tenderest affection, it's children with a repeated pleasure, it's relations with a dutiful regard, it's friends with cordial looks and out-stretched arms, it's domestics without pride, and it's pensioners with compassion; and beholds all men without offending vanity or disgusting contempt.

The same in adversity. It fawns on no superior, nor stoops to any meanness. It's consolation is religion and philosophy, which are the surest foundations whereon to build; an erection on that basis will never fail, it cannot fall to the ground, but will remain as a monument of the builder's fidelity when time shall be no more, when all things shall be

consumed, and when nothing shall appear but virtue and goodness in their most glorious colours, colours that will never fade, but continue through all eternity.

The man who comes within the meaning of this Politeness, is rectified in his posture by the fencer, his steps are guided by the dancer, his ears are tuned by the musician, by the philosopher his eyes are kept from roving, and his heart from wandering by the divine.

Such a person walks by rules of art, dictated by nature. He appears as if an imitation of him was no way unpracticable, and yet when attempted

attempted his copy is difficult to make.

From these causes it may with very great propriety be concluded, that it is necessary for persons in all situations to be partakers of this art of pleasing, which seems in my eyes to be of so much use to mankind in general. If people will give themselves a little trouble it will soon be attained, and when they have attained it, I am certain that the pleasure they will receive in the exertion of it, will make them ample amends for every difficulty they experience on their onset ; for they will observe, that, by this Politeness of manners,

the monarch guides his ministers, engages the love of his people, levies his taxes, and is better protected than by his army.

By this the general perceives his troops obey with pleasure his orders and commands; and no man will deny that where the commands of an officer are with pleasure obeyed, success is undoubtedly the effect of his condescending and polite conduct to those in subordination.

Thus Cyrus conquered Babylon, Alexander Persia, Henry the fifth France, Turenne Holland, and Marlborough Germany.

By

By this complacency of conduct the preacher persuades, impells, and elevates the souls of his hearers. So Watts and Doddridge gained universal admiration, and for this Saurin was patronised by a monarch.

I hope my readers will not think my subject is disgraced, if I say that this gentleness of behaviour is to be observed throughout the whole animal creation. The generous lion and trusty dog are alone sufficient instances of, and testify that universal good nature which the author of their being has implanted in them.

I could mention many more of this kind, but as I do not mean to
extend

extend this essay to a disagreeable length, I do not think it necessary to lay before the public any more than I have above set forth, being sufficiently convinced that they alone will prove satisfactory to my readers.

If this gentleness may (as I have before said) be observed in the animal creation, is it in the smallest degree to be doubted, that it must be the means of refining the the ideas of man? No; on the contrary, that very refinement and elevation of our minds are nothing more than the effects of our complaisance of behaviour.

If to render men happy, sociable,
and agreeable, instructed in every
real

real benefit, and enabled to practise every virtue, are godlike excellencies ; if enobling our species, filling our thoughts with joy and gladness, replenishing them daily with every improvement, and continually aspiring at every excellence, be praise-worthy, and exalt the mind ; surely a polite behaviour which enlivens our ideas, raises our characters, and procures us innumerable favours, must refine the soul, dispossessing it of it's cloggy matter, of it's brutal appetite, of it's groveling taste, and of it's foolish pursuits.

This must disclose the noblest sentiments.

If

If to be a true philosopher is to think justly, to plan wisely, and to act consistently; if to be virtuous is to do good and shun evil; and, if to raise a person from dependance, to patronise the injured, and to relieve the distressed, are actions worthy of a man; surely a complaisant behaviour must disclose the noblest sentiments, because it is perpetually doing good, and making persons easy, contented, and happy.

The qualifications and marks of a real gentleman do not consist in elegant mansions, rural villas, spacious parks, beautiful gardens, treasures of gold, or a numerous retinue of servile attendants,—these
are

are only the appendages of grandeur, pomp, and parade ; but propriety in thinking, justice in acting, and generosity in feeling, are the figures by which the true gentleman is to be known. He who is polite to all, who is envied by none but the wicked and malicious, and who is vilified by none but the professed slanderer ; he who is beloved by every one ; he whose favour and patronage is sought by and bestowed on the good, and who sendeth not the poor empty away.

C H A P II.

The marks or principles of POLITE-
NESS.

TO be easy yet elegant in our address, sensible and not pedantic, familiar and not rude, conscious of our importance and yet not affecting it; are the characteristics of a gentleman, though very difficult to acquire.

It is generally the gift of nature improved by education, heightened by observation, preserved by keeping good company, fomented by honour, cherished by philosophy, and
rendered

rendered spontaneous and easy by habit.

It is generally found in the race of our crowned heads, of nobles, and of illustrious commoners, whose exalted births, distinguished titles, and heroic actions, naturally convey such principles of honor, mildness, generosity, and sympathetic feeling, which bespeak the gentleman.

We usually expect in the obscure and almost illiterate plebeian, and fettered, base and ignominious slave, nothing but meanness, rudeness, indelicacy, and servility.

In this we are however sometimes
deceived,

deceived, for the plebeian hath often shone with the principles and virtues of a nobleman, while the vices of the plebeian have disgraced the honors of nobility.

The observing tutor cultivates this good breeding in his pupil, by gently and thoroughly eradicating evil humours out of the mind ; by strictly watching his bad habits, by relating the honourable deeds of his ancestors, by procuring him the best masters in all the sciences, by observing every slip in language, in action, and sentiment, and by introducing him into the company of the most finished characters of both sexes.

Thus

Thus he is prepared to be ushered into the presence of his king, and the senate-house of the nation.

This constellation of virtues being discovered, I proceed to state it's principles, which consist in a proper and decent respect being paid to all ranks and conditions in an even uniform and easy behaviour in all companies, and a proper elegant and watchful regard to our expressions, which characterize the polished person.

The first of these principles I shall call Politeness, and the second and last Compliment, and here I will take the liberty to refer my rea-

C

ders

ders to the letters of a late illustrious and learned Peer, whose directions, in respect to Politeness, are so much superior to any within the limits of my ideas, that I shall exclude all attempts of that kind from this essay.

Politeness should be easy and not burdensome, more the result of friendship, affection and respect than any studied rules.

Politeness is that regulation of our conduct, which makes every thing decent, respectable, and becoming. It is easier felt than understood. It is easier to perceive and point it out in the characters of other

other people, than either to copy their pattern or describe its beauties.

It is an evenness of soul unruffled by the tempest of cares, unmoved by the tide of giddy pleasures, unexposed to the bleak winds of envy and malignity, and unshattered by the wrecks of calamity.

It is a temper of mind that subdues all things, that pours oil upon the flinty rocks, and vinegar upon the frozen mountains, and that tames the savage breast, softens the most inflexible, and wins the most obdurate.

It is a disposition of soul, which like charity, suffereth long, is kind, envieth not, vaunteth not itself, is not puffed up, beareth all things, believeth all things, hopeth all things, and endureth all things.

It makes every motion graceful, every look tender, every expression elegant, and every action generous. It renders instruction pleasant, takes off the edge of reproof, gives a sanction to it's sentiments, reflects a lustre on the virtues of the persons who possess it, and makes them better men, better christians, and better philosophers.

These are it's principles by which it is known.

It

It speaks evil of no man, it revileth not again when it is reviled, nor answereth uncivilly, behaveth superciliously, or querieth impertinently.

It payeth honour to whom honour, and tribute to whom tribute is due.

It beholdeth kings with a sacred reverence, nobles with veneration, commoners with a patriotic esteem, magistrates with obedience to their authority, friends with affection, superiors with deference, equals with a becoming ease, and inferiors without forgetting, disgusting, or distressing them.

It discourses without affectation, and writes with freedom, ease, and native elegance.

It never raises the tincture of vermillion on the cheek of modesty, or abasheth the humbly distressed.

It never offends the man of party, or him whose religion is different from his own. It disputes not with authority, cavils with words, or swears even in softened terms.

Compliments are such polite and elegant phrases, that please the company, and offend no person's delicacy or good sense.

Compliments

Compliments are either general or particular.

General compliments are common expressions which avoid every thing of a disagreeable tendency, proceed from good nature, and though unstudied adorn conversation, soften the harshness of a subject and mollify a rising passion.

Particular compliments are polite repartees and short encomiums on the abilities of others, or something deserving notice.

It is very improper and impolite to praise a lady for her personal accomplishments, the master of a

house for his furniture, &c. a learned man for his talents, or a merchant for his riches.

Compliments should spring spontaneous from the mind, divested of all trite expressions, entirely extemporaneous, uncommon in their nature, and striking and forcible in their allusions.

The language of a compliment should be plain and easy, neither symbolical or metaphorical, but appear the same as our common language refined.

They should not descend into flattery, or be spoiled by fancy, used

as

as a pun, or dealt out on every occasion. They should never be again repeated either by the person who spoke them, or him to whom they were addressed. The first discovers pride, and the latter vanity.

Compliments should be used with discretion in instructions, with greater plenty in polite circles, but should rarely creep into the letters and conversations of friends, though they should not entirely be omitted.

I shall conclude this chapter with the words of a lady, at whose request I composed this essay.

“ Ceremony

“ Ceremony,” (says she) “ should
“ be shut out from friends, freedom
“ and sincerity should ever reign be-
“ tween them ; (not that I would
“ discard Politeness, since all degrees
“ of people are I think, entitled to it)
“ yet I would not make it an outer-
“ garment, as the French do. It
“ being the fashion of that country
“ for every person to wear it, and
“ compliments are their inseparable
“ companions, it is so easy and fami-
“ liar with them that every thing is
“ disguised under that thin garb.

“ I cannot admire their affected
“ Politeness, but we have it genuine
“ in England.

It

ON POLITENESS. 43

“ It seldom appears but that it
“ springs from the heart ; it shews
“ itself in an easy free carriage, a
“ kind and obliging deportment.

“ In conversation not disagreeable
“ by loading you with compliments,
“ or saying any thing that might
“ hurt or offend your delicacy ; but
“ delivers it's sentiments softened
“ with Politeness.”

CHAP.

CHAP. III.

The benefits of POLITENESS.

I Have already observed in the foregoing chapters, that Politeness fixes a serene repose on the soul; that it renders our actions amiable, that it refines the manners from the impurity and stupidity of matter, that it discloses the noblest sentiments that can grace the human heart, and that it is the true and real mark of a gentleman; suffer me to add of a christian also.

The celebrated Monsieur de St. Evremond declared that there was no religion fit for a gentleman.

But

But certainly that philosopher must have lived among bad neighbours, have read none but the oldest and most unenlightened translations of the bible, never have conversed with the clergy, nor have attended the best preachers of the age in which he lived, or have uttered his sentiments before he knew queen Mary ; before he had heard Tillotson, or seen the new translation of the bible: I acknowledge, indeed, that the severities of a puritanic life, the unpolished discourses of an Andrews, and the perusal of the old Geneva bible, must not have given us any favourable idea of those times.

And

And yet even then there was a Philip Henry among the puritans, a Wilkins among the bishops, and the bible to be read in it's original tongue.

However, let me attempt briefly to evince, that the religion of Christ does not discourage but rather promote good manners. I shall begin with stating a few queries; as, were the lives of Christ and his apostles inconsistent with Politeness? I answer, no; because they first addressed their hearers in a manner which best suited their caprices, reproved them gently, discoursed with a simple elegance, and behaved most respectfully in all places. St. Paul, the most

most eminent disciple, professed, that he became all things to all men, he stood before a monarch with applause; he was esteemed as a man of fine address, and whose eloquence prevailed on the most barbarous.

I shall endeavour to shew that Politeness agrees with the genius, principles, and ends of religion; for, does not our religion tend to give us reverent and exalted thoughts of God? And does not good manners do the same by preventing us from behaving with rudeness, indecency, or negligence, when we attend on divine worship? Most surely, yes.

Religion

Religion forbids us to scoff at the works of the Almighty, to deride his people, or to speak evil of those among whom we dwell ; even so doth Politeness.

The former teaches us to consider all men as the children of one common parent, so the latter also regards them with an equal degree of sympathy.

Religion tends to soften the heart, and subdue the passions of the mind, whilst good manners sets a watch upon our words, chuses proper places for our amusements, and those the most innocent.

Religion

Religion teaches us to humble ourselves, and not to entertain an higher opinion of our own abilities than we ought, whilst Politeness causes us to do the very same things, by not seating ourselves in places superior to our merit, by prompting us to dispute with mildness, by resigning our opinions when properly convinced, and by maintaining a decent apprehension of our merits.

The end of Politeness is very near the same with that of religion, though in a subordinate degree.

One end of religion is to procure, preserve, and keep inviolate, a good name.

name. So one end of Politeness is to procure a good reputation, to attain the affections of all those by whom we are known, and to preserve our honour spotless.

While religion is the means of elevating, dignifying, and captivating the soul, Politeness is also the means of filling it with generous thoughts, dignifying it with exalted views, and captivating it by noble actions.

Religion was designed to plant on earth peace, and establish goodwill among men; Politeness effects this design by subduing the most stubborn, soothing the most obdurate,

rate, implanting in the mind of man the most tender affections for his fellow-creatures, by giving him a heart strongly attached to them, and a will bent to promote their good.

Religion draws the mind by the cords of love and the bands of affection, while Politeness wins the heart by smiling countenances, soft expressions, and repeated instances of kindness.

They both seem to attract our attention before we are aware. They both warn us with tears of affection night and day, reprove us privately and tenderly. They pluck us out

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of snares with a pleasing violence, and reinstate us in our serenity. Thus they both unite.

Hence it appears that a true christian should be a gentleman, and that a true gentleman ought to be a christian. Is not this the essence of all benefits? Is it not profitable and right to conciliate friendship, to stifle animosity, to obey superiors with pleasure, to esteem equals with love, and to act towards inferiors with discretion?

Does it not render friends more happy, husbands more kind, wives more affectionate, children more dutiful, and servants more obedient?

Would

Would not christianity then shine with greater lustre ? Would not it's well-wishers be increased, and it's advocates adorned ?

Would not the honour of a Briton appear more exalted, and his actions more admired, if he was to join true religion with Politeness ?

Would not then the severest truths appear mild, the warmest reproofs friendly, sincerity be found preferable to flattery, ingenuity to duplicity, sycophantry be every where detested, and the fawning hypocrite discarded ?

Instead of destroying our own or another person's life to preserve

what is commonly called honour, of gaming for large sums, of swearing in the language of the *bon ton*, or of conversing on common place topics, by way of distinguishing us to the world as polite; let us declare that we are so by behaving with the noble hardihood of an Englishman in the field of battle, by preserving peace among our neighbours, and by discoursing on all subjects with moderation, candour, ingenuity, and propriety.

Happy are we who live in this age; an age when the most polite, the most learned and the most exalted in rank and dignity esteem it an additional honour to their characters
to

to be denominated christians; when the father and mother of their people go before them in every act of virtue and religion, when we hear ingenious and learned discourses from the pulpit, when the clergy do honour to their function, when superstition hides it's head, and enthusiasm does not despise Politeness.

CHAP. IV.

*The method of, and general directions
for acquiring POLITENESS.*

THE rule that a poet is born, not made, is applicable here. Notwithstanding the instructions of tutors, the maxims of books, and the examples of the well-bred, a man may still, by an unhappy constitution, be clownish in his air, disgusting in his dress, rude in his observations, awkward in his gait, impertinent in his interrogations, and stupid in his maxims.

The man who is choleric by nature, worse by constitution, censorious in his habit, and ill-natured
with

with self-approbation, will as soon become patient of injuries, moderate in his censures, and good-natured by principle, as (to use the language of scripture) the leopard would change his spots, or the Ethiopian his skin.

Though a bad soil will never become by the best manuring so excellent as one naturally good, yet by prudent culture, and close and laborious assiduity, it may so far change it's nature, that, instead of thorns and briars, roses and honeysuckles may spring from it.

Thus though our natures should be averse to serenity, goodness, cheer-

cheerfulness, and ease, yet it may so far by assiduous care, prudent pruning of it's malign impressions, and constantly watching over it, become decently agreeable and attractive.

This is the use of Politeness, to implant that in the mind by art, which by nature it is so greatly averse to.

The following rules for obtaining it may not perhaps be improper. I shall lay down as a fundamental assistant the greatest diffidence and humility.

Luther being asked what was the first duty of a christian, replied,
humility;

humility; and being asked what was the second, replied, the same; and so on through every other degree. This is just the case here.

By humility I do not understand a dastardly spirit, a flattering resignation of the sentiments, or stooping to perform the lowest offices in life; no, there is a decent pride which should always be observed. This supports a man in times of trouble, adds an importance to his character, pushes him with vigour to attempt noble actions, and withholds him from appearing in any part of his conduct mean and contemptible.

But

But I mean to object against such a pride as boasts of it's ignorance, contents itself with the honourable titles of it's ancestors, without performing any thing to merit them; which affronts persons of delicacy and good-breeding, and cherishes itself in the chains of folly, vice, impertinence, and mental madness.

That the proud man who is viciously so cannot be really polite, will appear from the following observations.

He solicits no man's favour, despises all the world, feeds himself upon his own imagination, and is disgusted at the admiration of others. He is truly a Diogenes.

Surely

Surely then such a man will not be civil to any, and in no action obliging.

Let the man who wishes to be polite and well-bred come to this school, and learn the instructions of a Rollin, a Fenelon, or a Chesterfield; let him be conscious of his insufficiency, incapacity, dependance, inferior rank, and obligations to mankind.

Having gone through the school of humility, modesty, and diffidence, let him travel towards the temple of fame, through the rugged, steep, thorny, and mazy paths of virtuous emulation. So seldom is this road trodden,

trodden, (most people mistaking the opposite one of worldly fame for it) that he must beat the bushes as he walks along, lest he should be entangled. He must never sleep, but constantly avoid the snares that are thickly strewn in the way, till he at length breaks through this intricate path, which opens into a chearful, wide, and extensive plain, where he will not long continue before he is lead to the temple without further difficulty.

Let every youth be ambitious of meriting the applause of virtue, and the approbation of the good; of being the honour of his family, and of shining in the unsullied, unblasted,

blasted, and unextinguishable blaze of virtuous renown.

To these I recommend two places of instruction, which he must frequently visit before he can be truly accomplished.

The one is the academy of science, and the other the university of the world.

By the former I would advise persons to read those authors who have written their own language with the greatest elegance, ease, and propriety. For an elegant simplicity, read the Spectators, Guardians, and Tatlers; for a description of modern

modern life, Richardson, Fielding, Sir William Harrington, and Brooke; for a polite address and universal knowledge of mankind, I again recommend Chesterfield's letters; for learned and sensible dialogues, read Hervey, Harris, and Hurd; on philosophy, dialogues on education, Fordyce's sermons, and Chapone's letters; on wit, Pope's rape of the lock, and Swift's verses on his own death; on astronomy, Baxter and Ferguson; on divinity, Saurin, Atterbury, Barker, and Sterne. Besides all the authors before mentioned, there are numberless others whom I did not think necessary to enumerate, as they are sufficiently known

known to all persons ever to be forgotten.

The next is the university of the world.

Montesquieu, in his chapter on education, observes, that in monarchies the school of the world is the proper place for education. This will appear to be very just, when we consider, that the most prevailing passion in a monarchy is honour.

But what is the maxim of honour in the breast of a philosopher, may be quite the reverse from that which the world approves.

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Applying

Applying this to my intent, let me direct my readers to glance with a *coup d'oeil* upon the maxims and customs of the world, and frame their behaviour according.

Let them regard the behaviour, countenance, and most minute actions of all persons; and if the following clue will prove in any manner serviceable, (of which I have no doubt) I beg them to accept and use it with discretion.

From the open countenances, blunt speeches, careless actions, and aukward obeisances of the clown, may be learnt sincerity, friendly freedom, an easy, negligent air, and unstudied civility.

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From the officer's bold front, military air, lively discourse, and generous disposition, may be learnt a diffident confidence, a suitable address to our professions, brisk and lively sallies of expression, and compassion ever feeling, charity never withdrawn, and honour never violated.

From the statesman's lofty tread, thoughtful brow, and unwearied assiduity, may be learnt a magnanimity of soul, winged contemplation, incessant application to business, and the art of pleasing our very enemies by our actions.

Had genius endowed me with sufficient force, delicacy, and beauty

of expression, I would then have told what might be learnt from the innumerable perfections of the lovely fair; then would I have described the blooming rose of beauty, the smiling dimples that lurk on female cheeks, the voice that sounds more melodious than the nightingale, softer than the linnet, and more warbling than the thrush, and the white hands of charity ever extended; but though my inclination prompts me to proceed, my want of power commands me to stop, and leave such descriptions to pens much abler than my own.

But nevertheless, I cannot thus part with my subject, before I entreat my readers, when they hear of
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the piety, virtue, benevolence, easy freedom, and courteous address of a Charlotte, the assiduously promoting good of a Swellenbergen, the attractive beauties of an Ancafter, and the learning of a D'Arcy, to let them be the object for their imitation.

CHAP. VI.

Objections answered.

THOUGH it might be readily imagined that an attainment so engaging, beneficial, and honourable, would be admired by all, attempted by many, and practised by the most noble, liberal, and learned; yet it is very certain, that there have been, and now are, such scholastic, singular, and censorious persons, who despise, rail against, rebuke, and shun those who possess it in an eminent degree.

With such persons I do not mean to contend, since no arguments however demonstrative, no persuasions however forcible, and no attractions however

however becoming, will eradicate their obstinate opinions, work upon their steeled affections, or prevail over their rude and unpolished minds.

But there are some people of christian dispositions though narrow experience, of tender consciences but little observation, and whose views are good though not properly directed, who object against Politeness; and their reasons deserving consideration, I shall endeavour to argue against them in the most impartial manner I am able.

Animated by a Redeemer's love, directed by the literal meaning of scripture, and enraptured with the thoughts of seeking a kingdom

whose builder and maker is God; they dislike a polite behaviour as too much discountenancing that attachment to the things of Christ, that regard to the simplicity of the gospel and it's precepts, and the aims of seeking the kingdom of God and his righteousness.

I flatter myself that they will cheerfully attend and weigh the arguments which militate against them, and incline without partiality to that side which has truth for it's advocate.

The first objection which they urge is, that Politeness is inconsistent with the precepts of Christ, who was a person of the greatest humility, who

who exhorted us not to flatter one another, nor to exact homage from any: true, our divine Lord was the greatest pattern of simplicity ever observed, but still quite unlike John the Baptist; he habited himself in the customary garments of the country, feasted with publicans and sinners, and exhorted his disciples to mix the wisdom of the serpent with the harmlessness of the dove.

If there be any truth in what has been before asserted, Politeness is entirely consistent both with a proper mixture of policy and simplicity.

Our Saviour also required persons not to demand too much homage,
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not to affect vain distinctions, or rudely to take the highest places either in the synagogue, or at an entertainment. So far is Politeness from being inconsistent with these rules, that it is the very thing that adorns them; for it pays but does not court homage, it teaches persons to resign all titles but those which are worthy, and to be so diffident of their consequence, that they should not put themselves in the highest places at an entertainment.

The next objection is, that Politeness is inconsistent with that simplicity which the gospel requires, because it teaches men to express thoughts foreign to their hearts. This is saying more than can be proved,

ved, since it tends only to express our thoughts properly, and to perform our intentions acceptably. That it may and has been abused, I do not deny, but every man knows that the abuse of a thing does not militate against it's use. But why should it's being taught as an art, acquired by much observation, labour, and industry, be an objection against it? I will only desire you to behold the china in your closet, and consider whether that does not, before it is wrought, appear disagreeable to the eye, a lump of clay, seemingly unfit for any use, disagreeable to the touch, and disgusting to the smell? By how many instruments, in how many fires, by how many hands, is this clay hardened, mould-
ed,

ed, scooped, imprinted with a peculiar form, marked with a dye, rounded by a wheel, edged by a fine tool, and gilded by a skilful polisher, before it is formed into those cups out of which we sip the effence of an Indian leaf, and those dishes which grace our tables.

So the most rough simplicity is purified by many instruments of refinement, brightened in the fires of emulation and love, corrected by the skilful tutor or tender parent; and this unpolished nature is moulded by the dye of elegance, scooped by the knife of self-correction, imprinted with civility, rounded by the innocent customs of the age, and adorned with the skilful polish of per-

perpetual refinement : and by these movements, those attractive manners are produced which draw all men unto us, those rules of propriety by which we guide and nourish our manners, and that pleasing taste by which we agreeably adorn every action of life, however minute and inconsiderable.

The last objection is, that it appears inconsistent with the characters of those who are seeking after a glorious immortality, to conform to the practices of this world.

I grant that no man should conform to the evil customs of the age, but to the good he undoubtedly ought.

I shall now conclude, by observing, that all men should live in this world as using but not abusing it, knowing that the time is short; that they should walk circumspectly, not as fools but as wise, redeeming the time; that they should not follow multitude to do evil, and that they should not only conform to the innocent, laudable, honourable, and refined practices of the world, but departing from the rest be transformed by the renewal of their minds.



